Astrological Predictions

FOR

The Year of our Lord,

1659.

Wherein is demonstrated the lawfulness

OF

ASTROLOGY:

AND

Judging the POWER of this Nation to stand firm, fixt and unshaken, and from good grounds in Art.

Also his Judgement of the Suns Ingress into *Aries*, and of the three *Eclipses*.

Here is inserted some Horary *Questions to declare the lawfulness of this Art.*

Written by John Russel, *Student in* Astrology.

LONDON, Printed by *T. L.* for *John Garfield*, at the sign of the Rolling-Press in *Cornhill*, 1659.

To the Reader.

Courteous Reader,

BEcause I have been very much abused by reason of my studying and practiseing the art of Astrologie,

I have Endeavored to vindicate this most noble and delectable science, which is pious, useful, and lawfull, and I have indeavored to demonstrate it in as plain a language as possible may be done, that the vulgar may understand that it is not Illegal, and I hope that this may give the Reader satisfaction; and in these short predictions I have written as plainly as may be: But I fear I shall be understood very dubiously by som, although it be very plain, and if these my labors may be kindly accepted of, it may be an ingagement to me to apeear something more larger hereafter, in the meantime accept of this and I shall remain,

Yours in the utmost of all true love and friendship.

From my house September 8. 1658. in Pentioners Alley, in Kings-street in West-minster, neer VVhite-Hall Orchard Back Gate.

John Russell

BRITISH MUSEUM

To

To all the Lovers of the most noble Art of ASTROLOGY.

BEcauſe there is ſome diſpute about the Art of Aſtrology, ſome hold it a lawful Art, others ſay its unlawful, I ſhall lay down theſe few Rulers to demonſtrate the lawfulneſs thereof; God who is the Governor of the whole Univerſe, who by his Divine Power hath created the Heavens & the Earth, and all the Cœleſtial and Terreſtial things of the World, who is (*Primum ens*) the firſt thing, and therefore the moſt noble of all things, *&c.* who is the diſpoſer of all things according to his Divine Wil and Power; who is (*Speculum Creaturarum*) the

Glaſs of the Creatures, wherein the creatures are reſplendent and viſible, and preſented by the beatifical viſion; the Creatures are (*Speculum Creatoris*) the Glaſs in which we behold the Creator; and to the view of this Glaſs eſpecially you are invited, *&c.*

Wherein the Creator, though himſelf be inviſible, yet viſibly appears and ſhews himſelf through the creatures; God who governs the intelectual World, being the higheſt in degree, he hath ordained the Intelectual world to govern the Cœleſtial world; and he that knows there is a God, may know that he hath ordained the Cœleſtial World to govern over the Elementary World; ſo that we ſee every Inferior World is governed by the Superior, and receives influence from it: And we know that God governs the Cœleſtial World by the Intellectual, *viz.* by the Angles; he governs the Elementary World, and all things in it, by the Cœleſtial, *viz.* the Stars; this may ſeem ſtrange to ſome that the Cœleſtial World, *viz.* the Starres, ſhould rule over the Elementary World:

World: But I ſhall endeavour to make it plain to all indifferent minded men, That the Stars have influence, and the Art of Aſtrology to be lawful, and that from good grounds in Scripture, as you may read in *Amos* 5.8. *Seek him that maketh the ſeven ſtars & Orion, &c.* We acknowledge that we ſeek God in ſome ſort if we look upon theſe creatures afar off, and therein admiring the love of God that he hath declared himſelf through his creatures; and therefore we ſeek in a more excellent manner when we ſeeke him through the effects and work of his Power and Wiſdom, *&c.*

And in *Job* 38.31. *Canſt thou bind the ſweet Influences of the Pleiades, or looſe bonds of Orion?* We by diligent ſearch into Aſtrology may come to know the properties or influences of theſe ſtars, and to underſtand the nature of them; but there are ſome which do judge Gods power and glory to be depraved; if there be granted any vertue or power to proceed from any ſecond cauſes, *viz.* Gods Handmaid, Nature, I mean the Cœleſtial Bodies,

but they will have all things to come unto us immediate from God himself, and that it is directly to come from God unto us, without any help or thing between, they not knowing the force of the moving Lights influence and effect of the natural Causes.

But we may read in *Deut.*33.13,14 that *Moses* amongst his blessings upon the twelve Tribes, he blessed *Joseph* in these words, saying, *Blessed of the Lord be his Land, for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon,* God (sayes he) *will hear the Heavens, and the Heavens shall heare the Earth, Hos.*2.21. whereby we may be informed that the fruits of the Earth do not vigitate nor have their dependance upon one or two Constellations, but upon the whole heavens, *&c.* Thus you may see the Sun, Moon and Stars are Gods Hand-maid, which he makes use of to put forth his precious fruits unto his creatures, whereby no man can deny but the vertues of the Heavens

vens and Stars are ſtirred up by the two Luminaries, where the encreaſe of the Earth is referred to the comfortable influence of the Sun and Moon, who are ſaid to bring forth, put forth, or thruſt forth the fruits thereof.

They are not onely thus declared in the Scripture evidently to exerciſe their Dominion on Vegitables alone, but that they are further created for, and to the ſervice of men.

It is the motion of the Sun which cauſeth Day and Night, Summer and Winter, Spring and Harveſt, from which Converſion of times and years, and all changes proceed, both heat and cold moiſture and dryneſs; by which four is cauſed life and death, generation and putreſication, encreaſe and decreaſe of all the Elimentary World.

For it is the Sun that gives a vital ſeed, and ſtirs up all to motion and action; it quickens and defends what it hath quickned.

The Moon ſub-miniſters moyſture to preſerve what the Sun hath generated from the ſcorching heat, wch is cauſed by motion of the Sun in his Orb. We know

that Phyſicians from the fore-knowledg of the Moons mutation, *viz.* The new and full Moons do truly and certainly foretel the alteration of the ſick bodies. The encreaſe of diſeaſes, and when peril of death is at hand to the ſick; nay, a Phyſician that obſerves the true motion of the Moon and the Criſſis, may be able to judge of the ſick, what is like to befall him in his ſickneſs, that is to know when the diſeaſe will appeare in his colours, and what is like to befall him in his ſickneſs diurnally, *&c.*

Without queſtion the influence of the Sun, Moon and Starres, extends to the conſtillation and temperature of man, as it is evident that thoſe which are lunatick, whoſe diſtemper follows the courſe of the Moon, and have their intermiſſions of their greateſt fits, as the Moon is well irradiated, and the contrary moſt grievouſly tormented as ſhe is afflicted, which is evident by the judgement of all Phyſicians.

Again, We ſee that thoſe that are born at the time of an Eclipſe of either of the Luminaries, or at the change of the Moon, cannot live long; for the Sun or

Moon

Moon being eclipſed, he being *fons vitæ*, and ſhe being the Mother as it were, of all radical moyſture, the Native then by this defect muſt be deprived in the Eclipſe of the Sun, of natural heat, nouriſhment, he being deprived of his light, which is the original of all life, and in defect of the Moon, of convenient moiſture to mittigate and to temper the heat; there is but a few Women but are ſenſible of the Moons motion, and her opperation on their bodies.

Do not the Husbandman obſerve the time of the Moon in ſowing, planting, and grafting, and alſo in felling of Timber.

Solomon ſaith, He *that obſerveth the wind ſhall not ſow; and he that obſerveth the clouds ſhall not reap*: *Eccleſ.* 11. 4. Thus you ſee *Solomon* ſaith that there is an elected or appointed time for to be obſerved for the doing and perfecting of all things.

Again, There is no Sow-gelder but can ſay he obſerves the age and configuration of the Moon with the Sun, for the gelding of Cattle.

And thus much may ſerve for the manifeſtation and clearing, that the Moon and Cæleſtial Bodies have influence over men and brute beaſts, and alſo over vegitables and plants, and flowing humors in man and woman, *&c.*

Alſo the ebbing and flowing of the ſea, every Water-man can teſtifie that it followeth the courſe of the Moon, and is governed by her influence; ſo that herçby we ſee God moſt clear in the order and diſpoſal of Nature; who is the firſt mover and efficient cauſe, to whom all cauſes are but ſubordinate; yet you ſee next unto himſelf the Stars are ſecondary Cauſes; they are to us *Speculum Creatoris*, a Glaſs to behold the Creator, as you may read in *Pſal.* 19, 1, 2, 3, 4, 5, 6. *The heavens declare the glory of God, and the firmament ſheweth his handy-work; day unto day uttereth ſpeech, and night unto night ſheweth knowledge; there is no ſpeech nor language where their voice is not heard; their Line is gone out through all the earth, and their words to the end of the world; in them hath he ſet a Tabernacle for the Sun, which is as a Bridegroom coming out of his chamber, and rejoiceth as a ſtrong man to*

run

run a race; his going forth is from the end of the heavens, and his circuit unto the end of it, and there is nothing hid from the heat thereof.

David who was a great Prophet, & had a large measure of the spirit of God, speaketh plainly of the Heavens in general, *The Heavens declare the works of the Creator; the Language of the Stars is heard over all the earth*, or to the utmost parts thereof; as if he had said, There is no place free from the power of their influence; for their power hath a general extent over all Nations, Kingdoms and Countreys; *Night unto Night sheweth knowledg*: I pray how can each night shew knowledge, but unto those men which are acquainted with the motion, natures and effects of the Cœlestial Bodies? Where he speaketh of a Tabernacle for the Sun, he means the *Zodiack* in which the Sun alwayes moves. Thus may you see that the influence of the Stars reacheth to the utmost part of the World, and the study of them to be lawful, godly and pious; and what can any man say against the Art of

Astro-

Aſtrology, but that it is lawful, and not diabollical, as ſome are pleaſed to ſay?

Will you be pleaſed to view ſeriouſly this Text of Scripture, *Gen.* 1. 14. where God ſpeaketh of the Sun, Moon and Stars in theſe words, *And God ſaid, Let there be Lights in the firmament of the Heavens, to divide the day from the night; and let them be for ſigns and for ſeaſons, and for dayes, and for yeares; And God made the Stars alſo, and ſet them in the firmament of the heavens to give light upon the earth, and to rule over the day, and over the night*: And to this place anſwers *David*, *Pſal.* 136. 8, 9. *He made the Sun to rule by day, and the Moon and Stars to rule by night*; God ſaid he made them to rule; he ſet them alſo for ſignes, therefore they muſt ſignifie ſomething; he ſet them alſo for ſeaſons, for dayes and years; if God hath ordained the Stars to be ſigns, as it is evident, they cannot be ſigns except they ſignifie; and they cannot ſignifie with relation to the viſible World, except to us who onely of all viſible creatures are capable

of

underſtanding their ſignifications; and they caunot ſignifie to us, except we diligently ſearch and enquire into them, as they are ſigns; ſo that the enquiring into the Cœleſtial Bodies is harmleſs, uſeful and pious; read in *Gen.*4. 21. But they were the ſons of *Seth* who looked upwards, and wiſely conſidered the natures, effects, courſes and motions of the Heavenly Bodies, and were the firſt inventers of this Art of Aſtrology, *Judg.*5.20. You may read how the Stars fought from Heaven, *The ſtars in their courſes fought againſt Ciſera* : I underſtand by this fighting (in this place of Scripture) that it was by Hail, Rain and Tempeſt.

We ſee that the ſtars by their Coſmical riſing or ſetting they are obſerved to further Rain, Hail, and Tempeſtuous Weather.

In the next words following this Text, I find that the River *Kiſon* ſwept them away: Whereby it is evident that the inundation of the River cauſed by the Haile and Raine which fell from Heaven, whereby *Ci-*

ſera

ſera and his Army was deſtroyed and drowned.

But *the ſtars in their Courſes fought*: And by their Courſes I underſtand their various motions and configurations of divers Aſpects had one to another. And by their fighting I underſtand ſome notable configuration of divers Aſpects of the Starres and Planets, from whoſe influence is cauſed wonderful mutations in the world; and it is uſual when Superior Planets are in conjunction quadrate or oppoſition one to another, which are very forceable, they do not onely cauſe Hail and Rain, but many times Wars, Murthers, Plague or Peſtilence, & great diſſentions, & other great Peſtilent diſeaſes follow ſuch configurations of the Stars; may not this put a man to admiration for to ſee how God which is inviſible, doth viſibly appear through his creatures? And may not it be a motive or means to draw men to acknowledge a God, who if they ſaw him not in his creatures, perhaps would deny him?

But

But what hindereth but that a man may as ſafely ſtudy the natural influences and motions of the ſtars without offence to God, as to ſtudy the uſe of all Herbs and Drugs, and Minerals, and parts of Animals for Phyſick, for the cure of ſuch and ſuch Diſeaſes, which at the firſt was by the influence of the Cœleſtial Bodies, (by which they are governed) found out; for if it be a ſin to ſtudy Nature, there is no ſtudy lawful.

But ſome will ſay, That the ſtudy of Aſtrology is illegal, and the practice thereof to be abſconded becauſe Aſtrologers pry into the ſecrets of God, *&c.*

To this I anſwer, That the very Word of God do teſtifie that the ſecrets of the Almighty are paſt finding out.

It is ſuppoſed by ſome that we Chriſtian Aſtrologers do maintain a fatal neceſſitie, and that the influence of the Stars muſt of neceſſity operate ſo and ſo.

We proteſt that we Chriſtian Aſtrologers do renounce all ſuch heatheniſh

theniſh Opinions as to a fatal neceſſi-ty that the opperation of the Stars ſhould be ſo or ſo, but according to the motion of nature we ſay theſe are our probable coniectures, *Aſtra Re-gunt homines, ſed Regit aſtra Deus*; The Stars Rule men, but God rules the Stars.

It was not the leaſt honor done to A-ſtrologers, That the firſt fruits of the Gentiles were men ſcienced in Aſtro-logy, who came to worſhip Chriſt in the Cradle.

Now let the Antagoniſts judge whether Judicial Aſtrology be lawful or no, which have both Scripture and Reaſon to vindicate it.

Yet ſome will obiect againſt reſol-vuig of horary queſtions: In anſwer I ſay no more but this, That the children of *Iſſachar* by their skill and knowledge of times could adviſe the *Iſraelites* in their actions; for the words run thus, *And the children of Iſſachar which were men that had under-ſtanding of times, to know what Iſrael ought to do*; as you may read 1 *Chr.* 12.32. Sup-poſe a man had a deſperate debt due to

to him from ſome perſon; and admit we ſay at ſuch a time there is hopes of gaining of his Debt, and if he re-gain it by our directions, is it any harm to him? A man deſires to know if his Neighbor or Friend be royal to him, or no; We according to Art declare his natural diſpoſition, and whether or no he may confide in him, Is this any harm to the querent?

One deſired my Judgement if he ſhould take a Leaſe of a Houſe, and I adviſed him not to meddle with it, and he followed my directions; but ſee what followed, Within ſix Weeks after this queſtion was propounded part of the Houſe fell down. Was my judgement good for him that deſired it, or not?

One deſired my Judgement or Advice if it might be good for him to take the ſervant he deſired, for he fancied the ſaid ſervant very much; & my Judgment according to Art was, That I did not think it convenient for him to take that ſervant he then deſired; but he having ſuch a deſire to the ſervant he did take him; but mark

what follows; About eight weeks after, this ſervant robbed his Maſter of Money and Plate, and run away, and could never be heard of ſince to this time. Might not my Judgement have been for his good if he would have taken it?

Admit one having a Suit depend in the Law, and he comes to an Artiſt for Judgement, to know if he ſhall have the day or not; admit we ſay according to Art, That at ſuch a time your Enemy is willing to end all differences without any more lawing, and that it is convenient for you to imbrace ſuch an opportunity: May not this be good for both?

A man is exceedingly in love, and he deſires to know if he ſhall have the party deſired; I ſet my figure, deſcribe the party, and tell him I conceive that ſhe is not allotted for him; and tell him what kind of impediments or people may fruſtrate his ſuit; he leaves off. Doth not he hereby prevent abundance of ſorrow, which might follow if he did proceed further?

A man is going a great Journey, and he doth desire to know if he shall live and prosper till his return, (for the better ordering of his affairs) admit I say he is not like to return (as we can find by art) and I do advise him to set his House in order, and yet notwithstanding it may happen he doth live to return, (and then you will say I spake an untruth;) but this happens not once in an hundred Figures; but is it any prejudice to the querent? As men we may erre.

Do we not see the rarest artists in the World erre sometimes? But in questions of life and death I never speak positively; for life and death lyes in the hands of the ever-living God.

And again, admit one loseth Money, Plate, or any other Commodities, and he goeth to an Artist, and asks his advice, and if the Artist (by direction in art) can help them to their goods again, this is the most usual manner in proposals: Did ever any man warrant the Goods again? I believe no man ever did, for that cannot be positively done.

Onely thus much we do, We erect our Figure, and give answer whether male or female did the fact, and their qualities and shape, and whether domestical or not; to what part the things are conveyed; the probability of obtaining them again, or not: We do not name any Man or Womans name; but by our Description many times the Thief is discovered, and the Goods restored again. I have many times described the Thief as exactly as might be; yet the querent durst not challenge them for any such persons, but in time did discover their deeds of darkness, and they have been found tardy; who can be angry at this Judgment? Or what prejudice doth the querent receive thereby.

One inquires if he shall have the preferment he desires; if we direct him in the way whereby he may be advanced, or give contradiction not to prosecute any further; What impeachment is this to art? Who can be angry at this Judgement? &c.

I do

I do not know that ever any one repented following my advice; but many have afterwards come and gave me many thanks for my probable conjectures.

David thought it no dishonor to his Person or Armies to have two thousand of the children of *Issachar* in his Army, who were men scienced in the observation of Times, and by their observations was able to certifie or direct them in their actions, as you may read in 1 *Chron.* 12.32. *The children of Issachar were men that had understanding of times, to know what Israel ought to do.*

Again, some will say; We see two or more children born at one and the same time, the one is the Son of a King, or some great noble Person; the other is the Son of a beggar, or some very poor labouring person, and yet born at one and the same instant of time, and in one and the same latitude. It may be that some will ask why these two that are so born, are not both equal in power and honor, and riches and fortunes.

To this I answer; There is no Astrologer but he doth regard in every mans

Nativity the time and place, and his Parents; for it would be meer madneſs for to ſay that the Son of a Beggar ſhould (becauſe born at the ſame time the Kings ſon was) be promoted to a Kingdom, or the like; But we ſay that the beggars ſon ſhall as far tranſcend the degree of his Parents at that time the Kings Son doth come to the Crown of his Father, or enlarge his Territories (which is the onely way a Kings Son can be raiſed or honoured) I ſay, The Beggars ſon may at that time attain a Trade, or ſome preferment as a ſervant to ſome great Perſon, whereby he may be honoured, extolled and raiſed; I ſay, In this or the like way of raiſing (they being both born under one and the ſame Fortunate Conſtilation) it may be equivolent to the Kings Son, conſidering their Degrees as aforeſaid. Or when the Kings Son marries the Daughter of a greater King or Emperor, at the ſame time the poor mans ſon marries with the daughter of a Farmer, or a good Tradeſmen; and is not then the Beggar as much raiſ'd and honored as the Kings Son, in compariſon of the degrees of their birth, &c.

Yet you must note that the general Fate of any Kingdom, Country or Cities, over-rules the particular fate of a private person.

There are three several Texts of Scripture produced against us, the first is *Deut.*18.10. *Let there not be found amongst you that maketh his Son or his Daughter to passe through the fire, or that useth divination, or any observer of times, or an Inchanter, or a Witch*; compared with that of *Isaiah* 47.23. *Let now the Astrologers, the Star-gazers, & Monthly-Prognosticators stand up and save them.*

These Texts of Scriptures doth speak against those Heathens and *Babylonians* who despising God, and treading his people under foot, and more wholly given to superstitious curiosities, homaging the Sun and Moon and Stars for their God, and believing the Sun, Moon and Stars were able to save them at the last day.

Iob sayes in *Iob* 31.26,27 *If I behold the Sun when it shined, or the Moon walking in brightness & my heart hath been*

secretly enticed, or my mouth hath kissed my hands. 28. *This also were an iniquity to be punished by the Iudge, for I should have denyed the God which is above.*

By kissing of hands he meaneth an adoration or worshipping the Sun and Moon, which those superstitious *Babylonians* did; for which cause the Scriptures are set in battalia against them, *Ier.* 10. 2. *Learn not the way of the Heathen, and be not disquayed at the signes of Heaven; for the heethens are dismayed at them, for the ceremonies of the people are vain.*

The drift of the Prophets Words is That the people of Israel should not stand in awe of the signs of Heaven as the Heathen did; for many of the heathen looked no higher then the Firmament; they considered not that there is an eternal God ruling over all: He that is the least Historian knows that the heathenish people in the Eclipses of the Moon, made horrible noises and outcries, thinking thereby to support and cherish the Moon in her Labour.

Had these Eclipses been learnedly foreseen, these heathen people would have

have been prepared by a prediction to receive them as agreeable to Nature, and thinking the Moon was in danger of falling and therefore making great noises with Pans and Kettles, hoping thereby to animate and uphold her.

But fools hate knowledge, and ignorance is the Mother of Superstition; but we Christian Astrologers do perfectly abhor all such superstitious curiosities.

But what is all this to pure Astrology? It makes it more pious then diabolical; for here is onely the abuse, not the Art prohibited, no more then in those many places of Scriptures where God rebukes the Priests as sharply as he doth the Astrologers; God complains in *Hos.* 4.6. and threatneth, saying, *My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will reject thee*: Here is a great check by the Prophet, *Isa.* 5.12. *But they regarde not the work of the Lord, neither considerd the operation of his hands. Ver.* 13. *Therefore are my people gone into captivity because they have no knowledge. Ver.* 14. *Therefore hell hath enlarged her selfe, & opened her mouth without measure.*

By

By these words you may understand that the Prophets intent is clearly at the operation of the Cælestial Bodies, *viz.* The Stars, this Text is so clear, that it need no exposition, aiming at the motions, scituations, and positions of the Stars, and the works of Heaven, for they declare the glory of the Lord, and the firmament sheweth his handy-works.

This may certifie any reasonable person, that the Art of Astrology is lawful, and not diabollical, or to be condemned by those Ignoramusses which the conception of our times hath brought forth, who count all fools except themselves; but we will give dogs leave to bark at the Moon, and ignorance to shoot their bolts, whilest we as wise men rule the Stars; for *Ars non habe inimicum preter ignorantem*; Art hath no enemy but an ignoraut man; Ignorance covereth all the desires and inclinations of a man; it takes away the sight of the mind and intelect. Ignorance is the Mother of all Superstition, which vaileth the mind, and keeps it in darkness; for I would not have you to condemn

demn or censure of what you understand not; for it is nothing but ignorance which caused all these to open their mouths, which have so furiously barked at this most heavenly, delectable, and lawful study.

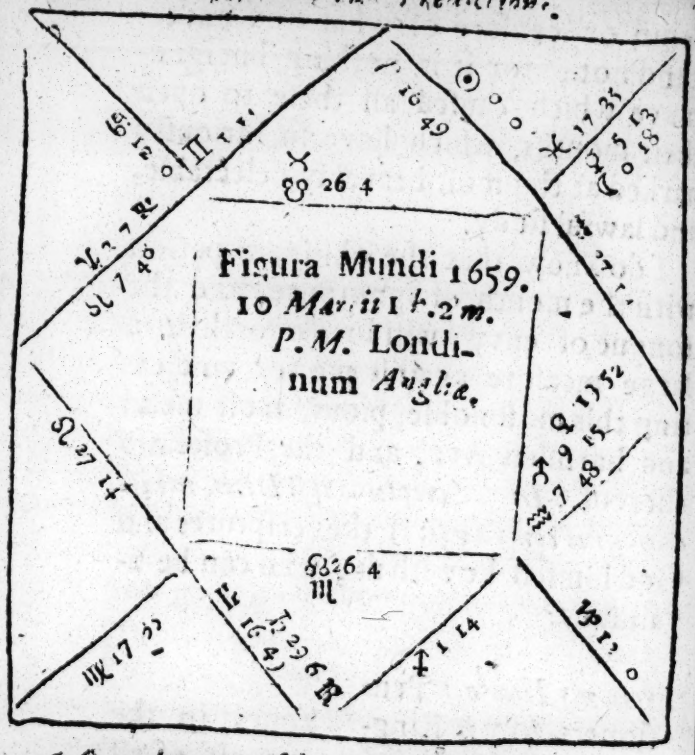
I do know that the obstinate person with the mouth of ignorance, and the tongue of envy, will break forth in a large measure against me for vindicating this most noble, pious, most useful and harmless Art, and the Professors thereof: *Et si Scriptura ipse Deus, nolis. cum quis contra nos*: If the Scriptures and God himself be with us, who can be against us?

From my House in Pentioners-Ally *in* King-street *in* Westminster, *neer* White-hall Orchard back-Gate.

Yours in the utmost of all true love & friendship.

John Russel.

Assu-



Astrological Predictions of the Generall affaires of Europe for this year 1659.

FOrmerly amougst the Ancients there was some dispute Concerning

ing that poynt of time; from whence the Astrologer should raise his judgement; for the exact knowledge of the predictions of future or naturall events of any year: The Radix from whence we must draw our judgements, is from the moment of time the Sun enters into the first scruple of *Aries*, and this is the true time on which Astrologers are to build their judgements, touching the natural events of all sublunaries, especially since *Sol* is (*Fons vitæ*) the foundation of life; and, *Anima mundi*, the soul of the world, by which all things have their substance & nourishment, &c. and all vegitables do begin to sprout when *Sol* enters into the first of *Aries &c.* I shal not intermeddle with discourseing (*In quo orbe magno sumus*) or what signe or Planet doth Govern in that great orb, nor who is deviser, or what signe is profectionall of every orb &c.

Nor do I speake any thing of the Conjunction of *Saturne* and *Jupiter*, 1642. 1643. nor for the influence of the last *Gommet* which was beheld in *December*

cember 1652. but I hold my selfe meerly to the Sun his ingresse into the first point of *Aries*, and to such *Eclipses* as are significant according to the course of nature like to happen this year &c.

We begin with the Sun his ingresse into the Cœlestiall signe *Aries*, where we find the 7. degrees 48. minuits of the lyon on the horoscope, & the 16. degrees 49. minuits of the Ram, Culminating; the Angles part fixt, part moveable, *Leo* on the Cusp of the ascendent; a fixt signe sheweth that this scheme will serve for to judge of the events or effects of this years revolution, 1659.

The ascendant and the Lord of the ascendant and the Moon, shall signifie the common people, their state and condition, and the tenth house & the Lord thereof, and the Sun, shal shew the state and conditon of the supreme magistrate or Governor as followeth: *viz.* First in the figure preventionall, I find the moon Culminating in the Cœlestiall signe *Virgo*, and no wayes afflicted by the malignant

nant beams of either *Saturne* or *Mars*, but swift in motion and posited in the *medium Cœli*, which declares the supreme Magistrates of this Nation, to be free from the danger of those persons who intend mischiefe against him; in the postventional lumitation we find *Virgo* on the tenth house, *Mercury* in Pisces in his fall and detrement, yet A *guler* in the fourth house, free from the unfortunate beams of *Saturne* or *Mars*, and in the term of *Jupiter* a fortunate Planet, which shews the power will stand in spite of all enemies; we find *Venus* and the Moon, Lady of the preventionall lunation, and *Mars* and *Sol*, Lords of the postveutional lunation, and neither *Venus*, *Luna* nor *Sol* unfortunate, but *Mars* is afflicted by the square of *Saturne*, and the oppositon of *Jupiter*, which will stir up the malice of some persons to the purpose, and brings strange alterations, if not much blood shed; but *Sol* in his ingress into the Ram, we find *Mars* Lord of the tenth, *viz.* Ar[illegible], it being his house, and he in the West angle

neer

neer the body of *Venus* and in *Sextile* to the degrees culminating, and *Sol* neer the tenth and in trine with *Jove* and in the terms of *Jupiter*, and *Jupiter* in his house, *viz. Leo* neer the Cusp of the ascendant, which intimates that the power shal stand firme, fixt&, unshaken,& be beloved of all or the most part of the Gentry, and Commonalty, and that by his kind and friendly carriage to the Common people, he shall increase in honour and dignity and be beloved of his Councellors and Souldiers, for *Mars* is in *Sextile* to the *medium Cœli* *Angular*, *Venus* out of the West *angle*, casting her benevolent *Sextile* to the *medium Cœli*, all which declares his Highness the Lord Protector with his Councell to stand in spite of all traitors and Hypocriticall persons, which is signified by *Saturne* in the *Imum Cœli* or fourth house; do we not see *Saturne* Lord of the ninth, from the tenth which is the sixth in the figure and posited in the twelfth of the preventionall and postventionall lunations, and in square of *Mars* in the preven-

preventionall, who is Lord of the tenth at the Suns ingresse into *Aries*, and *Cauda draconis* in the tenth in *Taurus*, all which intimates that some Hypocriticall person, (who will make religion a Cloake for their Knavery, will indeavour some ploting or conspiration against their superiors, having some new design and that secretly, may not they be of the black or long robes? &c. it will be carried on with a great deal of secresie and closely managed, for *Saturne* is in the twelfth house of both the lunations; doth not *Cauda* second *Saturne* (it being in the tenth house) with scandalous aspersions, and secretly contriveing mischiefe, carrying it out with all the privacy that may be? Do we not see *Jove*, *Venus* and *Mars* ready to make a discovery of all the ploting and contriveing? If *Cauda* be in *Taurus*, as now it falls to be; it signifies little pitty or mercy on men or women, but many troublesome and unprofitable journeys; if *Cauda* be in the tenth as it is now, it signifies that tradesmen shal devise many unknown wayes in their

trades to deceive and cozen their neighbours, and that the Protector and Rulers shall have some crosses or troubles, indeavoring to Eclipse their honour; but *Jove*, *Venus* and *Mars* will open all misdemeanors and under hand dealings &c.

As for the common people we must haae regard to the ascendant, the Lord thereof and the Moon in the preventionall lunation, *Scorpio* doth ascend and *Mars* in *Aquary* in the fist degree in *Square* to *Saturne* in the twelfth house and in opposition to *Jupiter* in the ninth, the Moon culminating in *Virgo*, in the postventionall lunation, *Scorpio* do ascend neer the middle thereof, as before *Sol* and *Luna*, in the fifth house in perfect trine with *Jove* in the ninth from these various Commixtures, and *Sol* his entrance into *Aries*, we shall endeavor to draw our *Astrologicall* Judgement, &c.

The preventionall figure sheweth the common people to be afflicted, and likewise the Ministers and Lawyers; but the postventionall mitigates that of the Ministers and Lawyers.

But

But to the ingreſs its ſelf, where I find *Leo* aſcend, and *Sol* in *Aries* his exaltation, and *Jove* neer the degrees aſcending, and the moon in the eight houſe in *Trifces* neer the body of *Mercury*; *Sol* is lord of the aſcendant in his exaltation, poſited in the ninth neer the *Cuſp* of the *medium Cœli*, which in a ſtarrie language, tells us that the people are in an indifferent good condition, and that they may thrive in their trades and callings, and reap the benefit of their own labours; and not ſo many Shop-keepers breake or afflicted, or impoveriſhed as was the laſt yeare; and that they ſhall receive ſome profit by their own occupations, for *Cor Lœonis* a moſt noble fixed ſtar, is neer unto the *Cuſp* of the ſecond, which is the houſe of riches, profit or gain, or moveable goods; *Sol* is lord of the ſecond in his exaltation, no wayes afflicted by the malignant Planet, but in a trine of *Jove*, and poſited in a good houſe of Heaven, which ſhews that the mechanick man ſhal not have ſo much cauſe to complain of his dead tradeing, as he had laſt yeare, &c. but to be beloved of their

Magistrates and superiors &c. I pray God there be not a fire, or houses destroyed by fire in the West of this Nation, or City this yeare, &c. or hereafter; it is good for people that live in the West of this City or Nation to be very carefull, and say I told them they cannot be too carefull in such cases; and those troublesome people that live in the Western point, will be busier then they should be; and I find *Venus* Lady of the yeare, as having most strength, *Mars* is the next and *Saturne* next to him, but *Venus* exceeds them eight testimoneys of fortitude, but *Mars* is the next &c.

Again if *Venus* be Lady of the year, and in *Aquaries* as now she is, it signifies that men shall be in an happie and prosperous condition, and there shall not be any abundance of rain or snow, neither over much in the winter; but sheweth that the spring shall be very comfortable and seasonable and plentyfull, &c. and the people in a happy prosperous condition: *Venus* in the seventh sheweth that women shall delight in making and concluding of mar-

riag

riages, and shall delight in their husbands; but *Mars* neer the body of *Venus*, will cause them to be pationate and cholerick, and to be kind hearted too, &c. and do I not see *Mars* in the westerne Angle in opposition to the degrees ascending, which will afflict the Priests to the pupose? May it not be the souldiers or some rough persons, that may or that will afflict these of the black and long Robe, *viz.* the Ministers or Lawyers, or both? &c. but they seem to shelter themselves under the wings of authority.

Mars in revolutione signo Ario significat injurias; *Mars* in a revolution of a year in *Aries* sign, foreshewеth injury and oppression, which is more confirmed by these words, *Mars in signo humanæ figuræ, erunt bella: Sanguinis Effusionis, mortis Ense vel Igne*; *Mars* as now posited doth pretend sheding of blood by the sword and fire, he stirs up men to quarrell, and that to the purpose; *Mars* last seperated from an opposition of *Jove*, from whence we may judge that noble men or rich men or men, in great power, or men in great esteem, shall be

the cauſe of Wars or blood ſhdeding, or great controverſies in the moſt parts of Europe, we here in our own dominions ſhal have ſome turbulent perſons, indeavoring much for the ſhedding of blood; ſome indeavoring to invade *Ireland*, and to raiſe ſome tumults there others here in *England* will be very troubleſome, it's like that the Spaniard will indeavor ſome ſecret plot againſt *Ireland*; but let him expect to be ſoundly banged and that to purpoſe; many people fear wars or ſome new deſign to be put forwards &c.

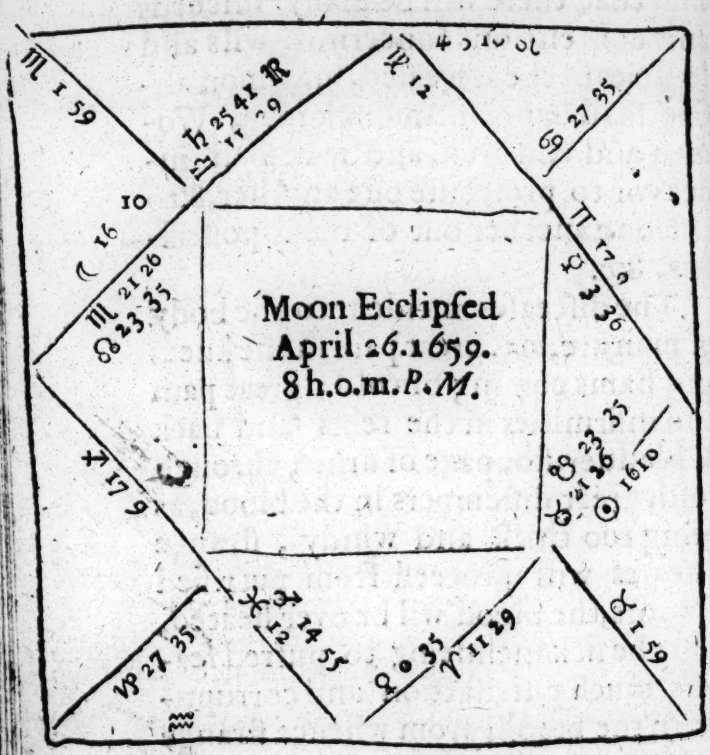
Saturne in the fourth houſe Retrogard in his exaltation, lately afflicted by the ſquare of *Mars*, ſheweth that men ſhall be very laborious in manuring and husbanding their ground, but I fear their expectation will be fruſtrated, and that the earth will not give its due increaſe; *Saturne* as aforeſaid ſheweth many mens minds enclineing to build and repair houſes, but little profit they are like to receive &c.

The *Moon* and *Mercury* in the eight houſe and in the ſign *Piſces*, which is the nocturnall houſe of *Jove*, which in a ſtar-

rie

rie language informes my underſtans ing, that there will be many diſcords and contentions concerning wils and legacies of the deceaſed, and mortalities ſhall happen amongſt men, Women and children, and men ſhall indeavor to proſecute one another, & to caſt one another out of their poſſeſſions, &c.

The diſceaſes incident to the body of man are, *viz.* great pain in the knees and hams coming of cold; great pain and infirmities in the reins and back & bladder, ſtoppage of urine, through cold, great diſtempers in the blood, as being too thick and windy, ſtrange diſeaſes will proceed from putrified humors, the blood wil be over heated, and the ſick inclineing to putred feavers; much putrifaction and corruption in the blood; from whence ſtrange diſtempers will ariſe; we may expect agues of all ſorts, &c.



There wil be presented to the view of the earths inhabitants four Eclipses *viz.* two of the Suu, and two of the Moon, the first of the Sun cannot be seen here in *England*, but both those of the Moon, and the last of the Sun will be seen in *England* &c. I shall

I shall begin with this which is the first of the moon, which happens in *Aprill* the 26.th. in the evening the beginning will be 34. minuts after six a clock, the middle neer eight, the end 26. minuts after 9 there will be neer nine parts of the twelve darkned, the continuance will be two hours 52. minuts, the defect happens in the 16. degrees and 10. minuts of *Scorpio* a watry sign, which is the most Viperous sign of the whole *Zodiack*, *Mars* Lord of the Eclips is in the fourth house in *Pisces* a watry sign in trine, to the Moon and in *Sextile* of *Sol*, and in reception with *Venus*; for *Mars* is in the exaltation of *Venus*, and *Venus* in the house of *Mars*; this Eclips is in the second face of *Scorpio*, which will afflict men with hot and sharp feavers, it destroyes the Olives and infects the Aire, and is the cause of much putrefaction; if an Eclips happens in the watry triplicity as this doth; it signifies the death of the vulgar and ignoble sort of people, sedition and rumers of wars, and irruptions and overflowing of the Sea banks, many ancient

ancient buildings are ruinated or deſtroyed: Some deviſion amonſt the Clergie, &c.

When *Mars* is Lord of an Eclips as he is of this, he generally threatneth miſchiefe to all ſorts of men, which may happen through droughts; but is mittigated; for *Mars* is in a watry ſign; he cauſeth much War, quarrells, and diſcords amongſt men, and eſpecially amongſt Souldiers; he excites men to robberies, and to rebell againſt the ſupream; he cauſes many troubles amongſt great men, he is author of violent and ſudden deaths; he cauſeth tirtian agues and feavers of all ſorts, he provokes men to anger and breaking the Law; he cauſeth much blood ſhed and cumbuſtions, and what not? he is diſtructive to the fruits of the earth by his unſeaſonable blaſts, and deſtroyes the Corn by Mildew, &c.

Mars being a watry ſign, and lord of the Eclips, ſheweth much blood to be ſhed on the Seas, or ſome Sea fight in the Northern parts of Europe this Eclips falls neer the twelfth houſe, which is the houſe of ſadneſs, ſorrow,

and

and imprisonment; it sheweth much deceit and fraud, and one person not beliveing another; much dissimulation amongst men; I fear an Inundation of water in the Northern parts of Europe, or in those Countries under *Pisces*, *Scorpio* or *Cancer* &c. during the effects of this Eclips, the Countries subject to the influence of this defect, are those under *Scorpio*, *Aquarius*, *Taurus* and *Leo*, *viz.* *Norway*, *Bavaria*, *Tartaria*, *Muscovia*; part of *Sweedland*, and *Denmark*, *Ireland*, *Rusia*, *Bohemia*, *Hambrough*, *Frankford upon Order*, *Valetia*, in *Spain*, *Rome*, and with severall other Countries and Cities, which for Brevities sake I forbear; and the Countries afore-named will feel the influence of the other Eclipses *viz.* that on the twentieth day of *October* of the Moon, the other on the fourth day of *November* of the Sun, both this year, 1659. The influence of this Eclips will begin to operate the first fourth Moneth after its defect and continuance neer three Moneths; I judge it may begin to appear in the latter part of *July*, or the begining of

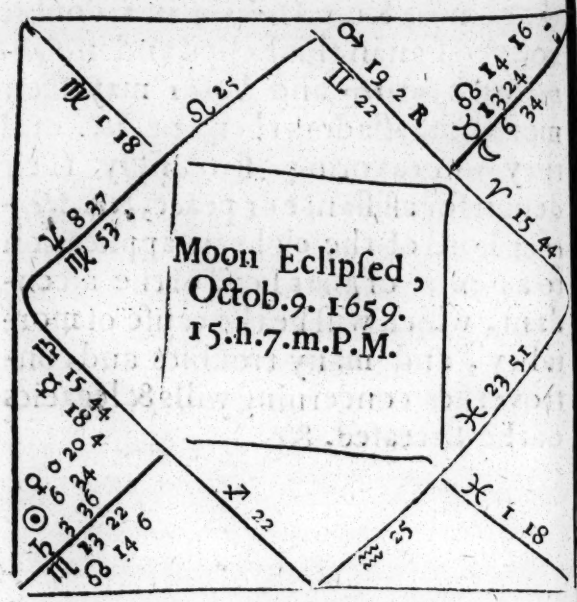
August and

and then to be in great force &c. for *Mars* who is lord of this Eclips about the latter end of *July*, comes to the oppoſite degree Eclipſed, and preſently after to the degree of the ſeventh houſe, and then neer the *Quartile* of *Mercury* and *Iove*, and neer this time it will be in full force: This Eclips promiſes good to *England*, for *Venus* is entering into *Aries* the aſcendant of *England*, and applying to a *Sextile* of *Mercury* and to a *Trine* of *Iupiter*, and in reception with Mars, which ſheweth good to this nation if we can be contented; *Mercury* Lord of the tenth houſe no wayes afflicted, but eſſentially ſtrong in his own houſe, triplicity & terms which erpreſents the ſupream of this Nation, to remain fixt and unſhaken, and to overcome and ſubdue their enemies; may not here arive, ſome Embaſſador or agent in the behalf of *Spain*? &c. indeavoring to end the controverſie betwixt them and us: the Pope Biſhop or ſome Clergie man wil indeavor to end the difference between *France* and *Spain* &c. May not ſome turbulent perſons ap-

pear

pear in *Ireland*, neer the beginning of *Auguſt*, ſome tumultuous buſineſs may we hear of from thence neer that time, &c. *Mercury* in a double bodyed ſign in this Eclips, and in *Sextile* with *Jupiter* and *Venus* may ſhew more Embaſſadors then one, &c. and they indeavoring ſtro ngly their deſign for aſſiſtance or peace, &c. *Mercury* Lord of the eight in application to a *Square* of *Mars* Lord of the aſcendant, which will be the cauſe of mortality, and many troubles and controverſies concerning wills & legacies of the deceaſed, &c.

As



As touching the effects of this second lunar Eclips, which falls in the seventh degree of *Taurus*, and in the second part of the Rams asterisme; wherein are a mixture of materiall and saturnian stars.

I find

I find *Virgo* aſcendant, and *Gemini* culminating, and *Venus* Lady of the place Eclipſed; ſo that *Venus* and *Mercury* are Rulers of this Eclipſe, but *Venus* ſhall have the moſt dominion, for in the defect ſhee hath term and houſe, yet *Mercury* ſhall be a co-partner with her, as being Lord of the *Horoſcope* and *Medium Cœli*, whence I ſhall gather that although *Venus* be ſupream, or bearing moſt dominion, and ſome think it may ſignifie tranquility, peace, and plenty, and what not? but I pray will you be pleaſed to mind that *Venus* is *Cambuſt Perigrein* and in her detrement, & in conjunction with *Saturne*, and Lady of the ninth and ſecond houſes.

This Eclips being ſo neer the ninth houſe, and the Lady of the ninth ſo much afflicted, informes my underſtanding that there is a people yet in being, and they pretending unto godlyneſs or religion, *viz.* Divines, Miniſters, Preachers, or Eccleſiaſticall men, or men converſant in holy things, &c. or men that ſteps up ſometimes into Pulpits, and intending to inſtruct our ſouls with the

the Doctrine of Christianity, but obedient to their own constitutions; these men I say are like to feel the influence of this Eclips, and to be afflicted thereby, neither will there want corruption in the Law, &c. but many law-offenders will appear: I find *Jupiter* posited in *Virgo*, the ascendant of *Paris*, and in *Trine* of *Luna* and *Sextile* of *Sol*, and lately seperated from a *Sextile* of *Saturn*, which signifies that *France* is like to be in a thriveing condition, and to findfriends and assistance, &c.

Ireland & of the Countries under *Taurus* are like to be sensible of the influence of this Eclips, and those Countries which I mentioned in the first Eclips, but more particularlythose before mentioned, *viz.* *Ireland*, and those under *Taurus* and *Scorpio*, which signifies some troubles & discord and the breach of laws, quick and violent motions, craft and subtilty, &c. robbery both by Sea and Land, and Heresis in religion; These are the effects of this Eclips.

An

An Eclips in the first decant of *Taurus*, denotes great Cattel to be tormented with severall unusuall diseases, the Oxen and the Horses of the Countrymen fall sick, and dye, and a generall disease reigning in great Cattel, many men will suffer much detriment in their estates, & in terrestiall things, for the earth will not give its due increase of grain, for there will be a scarcity of Corn.

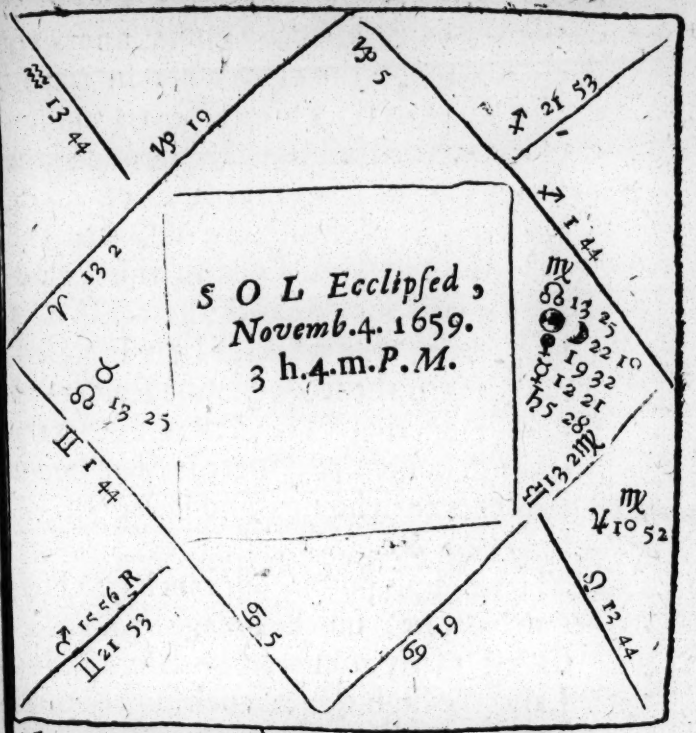
Mercury Lord of the tenth house is no way afflicted, he is in *Trine* of *Mars* neer the tenth house, which sheweth to me the power is like to remain fixed; the time when this Eclips shall appear will be neer the end of *May*, and continue neer three moneths, neer the end of *May*, *Mars* by transite comes to the *Square* of the place Eclipsed, and *Saturne* to the six degrees of *Scorpio*; and opposite to the place Eclipsed, and in the *Square* of *Mars*, which may shew that the effect will begin or be in great force neer that time, both by transite and by the rules of *Ptolomie* &c.

The Digets Eclipsed are seaven, twelve minuts, fifty nine seconds, so that the effects signified hereby will not appear in so hostile a manner as if the Eclips had been total, for according to the largnes of the eclips the effects are, &c

This Eclips falling out of the ninth house into the eight, which is the house of mortality, &c. and *Saturn* in opposition of the Moon, may signifie the death of many people, many unwholesome Mists and Fogs will arise to the damage of many Flegmatick people both old and young &c.

Mars being in *Gemini*, and Retrogard, and with fixed stars of his own nature, may seem to afflict this City with some rumors or hurlie burlies or the like; for *Gemini* is the ascendant of *London*; but this is a little mittigated by *Mercury*, for *Mercury* disposeth of *Mars*, and is in a *Trine* with him, and so many Planets in the second house, and all weake, and the Moon in opposition to *Venus* and *Saturn*, may afflict many mens estates &c.

Now



Now I come to the laſt Eclipſe, which will be viſilbe to us this year; which is an Eclipſe of the Sun on the fourth of *November*; the begining wil be at 51 m. after one in the afternoon; the middle will be at three a clock, and 4. minuts, the end at 4. a clock and 13. minuts, ſo that the whole time of the Eclipſe is two hours twenty and two minuts,

the Digets Eclipsed are eight, and forty eight minuts, the place wherein this Eclips falls, is the 22. degree 10. minuts in that deceitfull sign *Scorpio*, and in the latter part of the asterismes of *Libra*, having stars of the nature of *Saturn* and *Mercury*: *Mars* is Lord of this Eclips, for he hath dominion in the tenth and ascendant, and rules the sign Eclipsed, and he is in the second house Retrogard and Peregrein; This Eclips falls in the seventh house, and there is five Planets in the seventh house, and Peregrein, all but *Venus*. &c

This Eclipss poynts out much mischief, much deceit, much damage to mens estates, many robberies both by Sea and Land, the high wayes much hunted with Thieves westward, many Pirates appear in the northern Seas, much quarrelling and blood shed, nothing but mischiefe and an unruly people appears; much might have been said of this Eclips, but because the influence wil not be in full force this year, 1659. I shall refer my judgement till some fitter opportunity, and conclude my yearly predictions with the brief observations

Spain

Spain is like to loose, *Germany* will have both hands full, many troubles in *Portugal*, and in the higher *Austria*, and in the Dukedom of *Savoy*; *Livonia* is like to loſe many men; *France* is in a pretty good condition, *Hambrough* will ſuffer; what more Tories or wild Iriſh crept out of the Boggs, doth the blood of the Engliſh ſtill cry for revenge in that Nation; ſome hurlie burlies are to be expected; &c.

It is held for an aſſured maxime that if either man or woman have an Eclips happen neer the degrees of their Horoſcope, or the oppoſite degree, or the degree wherein the Sun or Moon was at the time of their birth, or the oppoſite degree of the *Luminaries* &c.

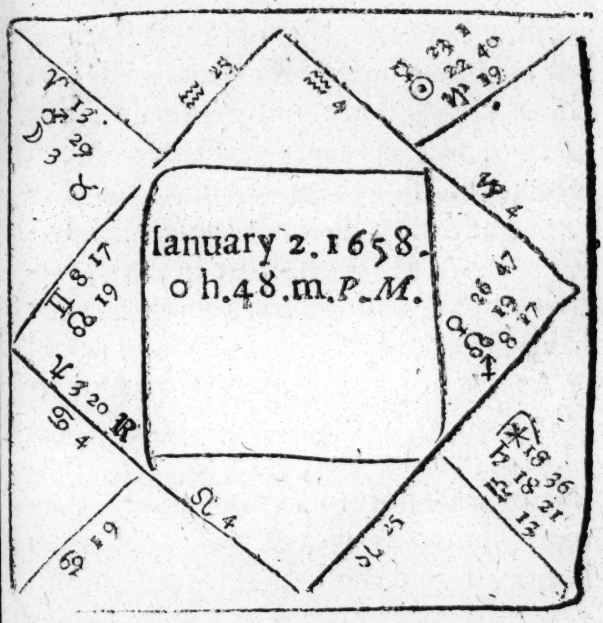
It ſhall be very fatall or ſignifie much damage unto the native, as loſſes croſſes, and ſickneſs, and many times death, &c.

Becauſe I have been abuſed by ſome of the black Robe and others &c. have inſerted theſe following queſtions.

A Minister put these questions to me, and desired me to certifie him according to the art of Astrologie.

First if he should have the Benefice he desired. Secondly if he should be victorious in his Law suit. The Third if his father would furnish him with the sum of mony he expected.

First



First I find *Gemini* on the ascendant, and *Mercury* Lord of the ascendant in the

the ninth, *Capricorn Combust* and *Perigrin* and afflicted by the *Square* of *Saturn*, and applying to the *Square of Mars*; *Mercury* being in the ninth house, I said he was in hopes of obtaining the *Benefice*; but finding *Saturn* Lord of the ninth neer the degrees of his exaltation, and afflicting his significator by a *Quartile Aspect*, and part of fortune neer the body of *Saturn*; I said he had spent much mony and time in seeking after the *Benefice*, and all to little purpose; I advised him not to seek nor stir in it any further, for according to art he would not have the Benefice.

As for his Law suit, I advised him to take it up if he could; for I said he was like to lose the day, because his significator was not so strong as his enemies, but was weake, in the ninth house; I said the Judge would be angry or against him, for I find *Saturn* Lord of the tenth in a *Quartile* to his significator; I said the Jury would be for his adversarie, because the Moon did signifie the Jury, and was in *Sextile*, to the significator of his enemy, & *Jupiter* in his exaltation, but *Retrogard*, yet stronger

stronger then *Mercury*; I said they had, and would put each other to a vast expence, but his adversarie had the strongest purse; for *Mars* and *Saturn* being both assentially strong, signified his substance, and *Mars* lately afflicting the Moon, which is Lady of the Ministers second, which is his house of substance, all shews him to have been at a vast expence.

As for the sum of mony which he did expect from his father; I said he would not have the full sum he did expect, my reasons in art are these: First *Sol* is significator of his father, and of his afthers estate, is but weak, and afflicted by the *Quartile* of *Saturn*, sheweth to me that his father was not of ability to furnish him with the full sum of money he desired, but finding the *Moon* in her exaltation who is Lady of his second, and third house; the second house signifying riches; the third Kindred, I said that his sister or others of his Kindred would assist him with money, because the *Moon* was in application to a *Trine* of *Sol* & *Mercury*, which sheweth the assistance of some kindred; I said his father would furnish him with some according to his abilities, &c. I ad.

I adviſed him to have a great care he was not impriſoned, for I did much fear it, for *Mars* Lord of the twelfth houſe, is in the twelfth houſe and his ſignificator, applying to a *Quartile* of the Lord of the twelfth houſe, which is the houſe of impriſonment and ſorrow, &c.

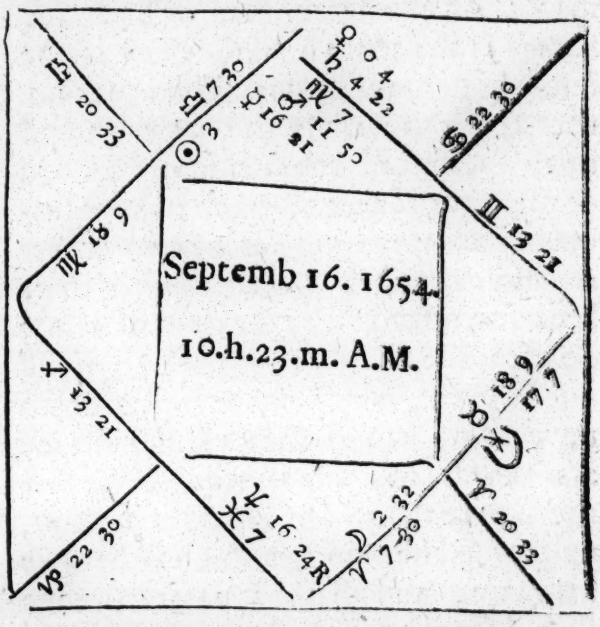
But mark what followed, about ſix weeks after he was impriſoned, &c.

His father did furniſh him with ſome money, but not ſo much as he expected, and his kindred did aſſiſt him.

The Law ſuit went againſt him.

This man reported that the art of Aſtrologie was diabolicall, and unlawfull, and not fitting to be practiſed, with many other obſurdities he declared againſt me, and ſaid I was a diabolicall perſon, becauſe I told him the truth; I had not inſerted this figure but that he declared ſo many obſurdities againſt me and the art, &c. but that all men may ſee that the art is lawfull, and that I judge according to art, and the poſitions and influences of the ſtars; and I hope the Learned will pardon me if I have erred, &c,

A Gentlewoman being in love desired my judgement if shee should have the Gentleman shee desired.

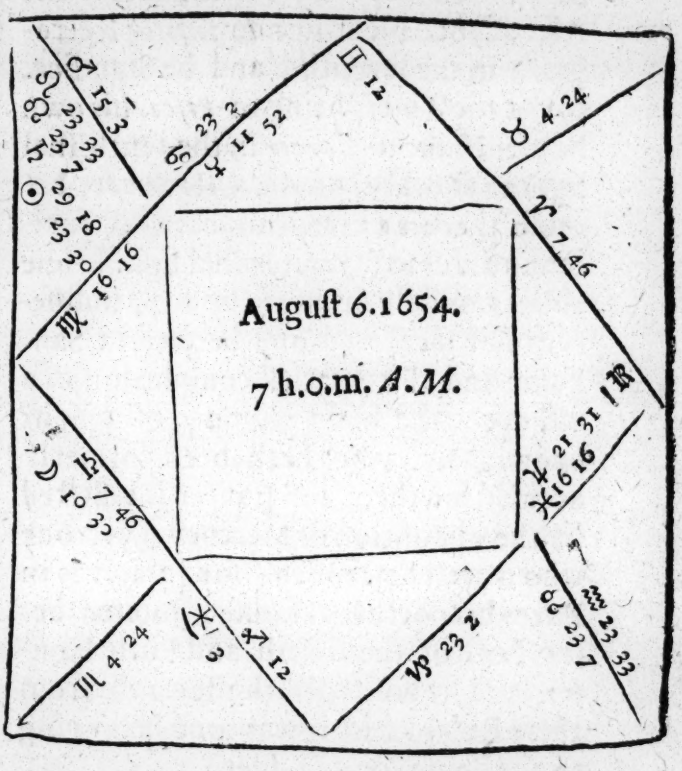


I drew this figure and gave her my judgement as following: In the first place I find *Scorpio* ascending & *Mars* her significator in *Virgo* in the 10 house, & *Taurus* on the cusp of the 7. and his significator in *Virgo*; my judgement from the rules of art was this.

I finding

I finding *Saturn* intercepting between the body of *Mars and Venus*, and *Saturn* Lord of the third; I said that some kindred or brother would hinder the match, or else her mother, or both; for *Saturn* in the tenth house, which is the house of her mother, may signifie her mother; & the cause why this match should not be perfected is this, I finding the Lord of the eight & second house in opposition, which are the houses of each others riches or estates; I said the cause of their breaking off would be for want of estate on each side, and that her portion would not be liked, which proved all true to my credit; which shee verified to me afterwards in these words; shee said the Gentleman did not like her portion, neither did her mother and brother like his estate, and so they parted; when shee desired my judgement shee would not believe that any thing could frustrate the match, but yet shee desired further satisfaction according to art &c.

A Friend having lost some goods desired my judgement to know if the goods were recoverable or not, or whether there would be a discovery of the thief or not. The



The reaſon why I inſert this figure, is becauſe people ſhall not think that we uſe any unlawfull art, for few men believe that we can deſcry the perſon of a thief, by any lawfull art, &c.

Firſt

First, I finde *Virgo* ascending, and *Mercury* Lord of the Ascendant in the Ascendant. Next I finde *Jupiter* Retrograde in the seventh, and he Significator of the Thief, being in *Pisces* his own house, *Venus* in *Cancer* in the tenth, shal signifie another, or else a Receiver, because there is a reception betwixt Jupiter and Venus; Jupiter shal signifie one about a middle or mean stature, indifferent full-face, and one between a Sanguine and a Flegmatick complexion, of a full eye, the body plump, of a light brown hair, who hath been formerly accused for theft; for Jupiter is afflicted by the oppositon of Mercury, yet one who is well descended; for Jupiter is in Pisces his nocturnal house, Jupiter being Lord of the fourth and Fifth Houses, and he posited in the seventh: from these Rules I said it was one belonging to the house, or a Lodger.

Venus or the Receiver, signifies one of a mean or lowe stature, pretty plump body, round visage, a full eye, the haire brown, of an indifferent good complexion, and merry, one somthing lovely to look

look on; Venus signifies a Stranger, being Lady of the nineth.

Finding Jupiter Retrograde and afflicted by the oppoſition of Mercury, and the Moon in the ſecond in Quartile to Venus, and in reception with her, ſheweth that there would be a diſcovery of the thief, and part of the goods reſtored again, &c.

I ſaid they would be taken that night, and that they would return again, becauſe Jupiter was retrograde, and applying to the oppoſition of Mercury, Significator of the party that owned the goods, and that at eight of the clock that night, which was the hour that I prefixed: That night about eight of the clock they were both taken neere the houſe from whence they ſtole the goods; and part of the goods reſtored, to my very great credit.

I hate all thieviſh queſtions; neither have I much deſire to meddle with ſuch queſtions, becauſe it uſually brings a ſcandal to the Artiſt, and moſt people thinks it Diabolical; But I hope theſe examples may certifie them to the contrary, and that the Art is lawful, and that

we

wee judge according to the motion of the ſtars, &c.

But here is the folly of many people: for if we give them a deſcription of a Perſon any thing neer to the ſhape of the perſon they miſtruſt; then they build confidence on our judgement, though they be but a little like the perſon, let us do what we can to perſwade them to the contrary. And this is the folly of many people, &c.

FINIS.

22 JY63